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Some Practical Reflections on Current Religious Thought

By M. A. C.

ANOTHER OLD FABLE SLOWLY DYING.

WE have had occasion, from time to time, to make remarks about the widespread and current misinformation regarding conditions in Latin America circulated, for the most part, by non-Catholic organizations with the motive of bringing obliquy on the Catholic Church. The old fable that Catholic countries are backward, illiterate and immoral has been so frequently reiterated that it has come to be regarded as true by many people who have never taken the trouble to verify the "facts" adduced in support of it. But the real facts are more and more being brought to the attention of thoughtful people, and that by non-Catholic writers. The following editorial from a recent issue of The Detroit News is typical, and illuminating. We commend it to those who have so long refused to believe that any good thing can come out of South America:

SOUTH AMERICAN PROGRESS.

A corporation has recently been organized in Buenos Aires, according to dispatches, to start aerial passenger service with Spain. The first trip is to be made in 1923, with airplanes carrying forty passengers. The company is capitalized at $1,000,000.

Other dispatches, this time from Geneva, tell of the interest aroused in educators from all over the world, assembled there in congress, by a report of the work of a new educational organization in Argentina. This bureau is formed to study industrial and vocational conditions in various localities, direct the attention of graduates from the schools to those lines of industry that need promotion, and distract them from those that are dubious. It proposes to inquire into the aptitudes of the students, and fit them for work they would have an interest in. And it proposes in laboratory tests to investigate such matters as fatigue in different industries, the endurance of employes, and so on, to the end that better working conditions may be effected.

And so one begins to perceive that they do more south of the Rio Grande than kill their presidents; that there are pedagogues there, and inventors, as well as petty generalissimos.

This knowledge will come as a shock to those Americans who have contemned our Latin brothers of the New World. We hear too much of the revolutions and the wretchedness in Colombia and Mexico, and not enough of the science and the progressiveness of the three great South American powers, Brazil, Argentina and Chile.

Meanwhile they are announcing an international exposition, to be held in Buenos Aires in the summer of 1922. It will be interesting to watch the development of this.

"WHOSE SON IS HE?"

Catholic writers are sometimes faulted for what is called their failure to understand the position of Protestants, especially on theological questions. If the Catholic writer claims that such and such a Denomination rejects the Divinity of Christ, he is apt to lay himself open to a remonstrance from some member of the particular "church" mentioned. And, indeed, in view of the divisions and subdivisions of the larger non-Catholic denominations, it is almost impossible to learn what the Methodist church with its 18 bodies, or the Presbyterian church with its 12 divisions, or the Lutheran church with its 19 varieties, (and so on through the list) really teaches. But there is a Congregational church (presumably of the Unitarian sort) in Portland, Me., which is unwilling to leave us in doubt as to the exact theological position adopted by its members. It has formally adopted the concise and exact "New Creed" and equally definite "Revised Covenant" which we append below.

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True Happiness.

YOU want to be happy. Everyone who has lived on earth since the days of Adam has striven, in his own way, to find perfect contentment and happiness here, but no one has yet succeeded. The poor man yearns for wealth; the invalid rich man would give his all for some poor man's health; all have cares and sorrows; all meet with many disappointments.

Yet is not our innate natural longing for something better, itself proof that perfect happiness exists somewhere for us? This consideration led even pagan philosophers to believe in immortality, and in another world where bliss eternal must exist.

Temporal goods cannot satisfy one whose destiny is eternal; material things cannot bring peace and happiness to a nature which is principally spiritual.

The Christian religion teaches that the Son of God descended from Heaven to Earth in order to show us the way from Earth to Heaven, where our hearts' longing will be gratified. He made the attainment of Heaven *possible* for us; but since we possess free will, it rests with us to choose eternal life or eternal death. He told us that since our treasure is in Heaven our hearts should be there even now; that our Father is in Heaven, and not on earth; that our true home is there, and not here. St. Paul, to whom a peep into Heaven was granted, tells us that no eye hath ever seen nor ear heard nor heart conceived anything comparable to what is in store for those who love and serve God on earth. Divine revelation teaches that in Heaven "we shall see God as He is," that we shall be made happy with His happiness, beautiful with His divine beauty, and made as it were, "partakers of the Divine nature."

This is the hope held out by Christianity. In striking contrast to this hope is the gloomy despair which infidelity inspires in its victims.

Most people, who are infidels, are so because they are unwilling to fulfill the duties which the Christian religion would impose on them. However, since their load of sin can be removed, why do they prefer to live without cheer in this world and without hope of peace and bliss in the next? Our eternal salvation should have our deepest concern. Hence, begin to pray and then to play safe—investigate the claims of Christianity with prayer.

Another Anti-Catholic Agitator Exposed as a Rascal in Georgia

PRACTICALLY every month we are called upon to announce the downfall of some anti-Catholic propagandist. The latest is the Rev. Lon Davis, Baptist pastor of Acworth, Ga., who last April started an anti-Catholic paper which boasted the motto: "Swat the Pope." He has been expelled from his pulpit by his congregation, pending the investigation of charges that he had been formerly convicted in Decatur, Texas, of embezzlement and forgery, and had deserted his wife and three children there. A woman, not Davis' wife, was connected with his departure. The charges have been aired at length in the Atlanta papers.

One Comes To Grief Every Month.

The repeated recurrence of items of this same nature in the secular papers gives rise to the suspicion, in our minds, that there may be a relationship of cause and effect between the antecedents of anti-Catholic agitators and their activities. We do not mean to imply that there are no sincere people who are anti-Catholic, but it is becoming more and more evident that there is something wrong with the men and women who go on the anti-Catholic platform and who identify themselves with the bigoted press. These exposes, usually brought about by non-Catholics, happen too often to be merely unusual coincidences. We are constrained to ask, why is it that these men and women who vilify the Catholic Church (and are usually well paid for doing it) are in so many cases people of questionable antecedents? Why is it that the professional anti-Catholic lecturer or editor, is so often found, upon investigation, to be anti-social as well—a wife-beater, or deserter, like the bogus ex-priest De Long; an undesirable alien, publicly convicted of immorality, like Irvine, recently editor of The American Citizen; a grafter and abuser of public office, like the late Gov. Catts of Florida; or an embezzler, like Lon Davis?

Within the past ten years Our Sunday Visitor has had occasion to publish the exposure of some fifty such rascals. And still they go about the country retailing their filthy calumnies, for money; exploiting sectional and denominational animosities under the cloak of a professional patriotism, for money; publishing anti-Catholic papers, filled with unverifiable libels, carefully kept "within the law," and bogus oaths of Catholic societies which have been again and again shown to be falsehoods—and all this for money. It is hard to believe in the sincerity of these people, though the good faith of their dupes, ignorantly misled, is sometimes pitifully evident. But surely, as these sad revelations of private depravity become public, the sober-minded American people will begin to realize that there is, in the majority of cases, something personally wrong with the bigoted agitator; that in turning against the greatest moral force in the world he, or she, has usually also turned against morality itself; and that in making capital of the religious prejudices of the uninformed, in coining money from the vilification of their fellow citizens, they have placed themselves outside the pale of decency and honor. In time our people will cease to be surprised at these repeated results which can only be traced to the same cause.

What, After All, is Protestantism? As A Former Protestant Sees It.

"IF Protestantism be right in its denials, then there is not a word of truth in Christianity; and if it be true in its beliefs, then Catholicity is Christianity."

These words, written many years ago by an eminent author, bring to focus a number of questions which are still agitating the religious mind today. We read much (and write not a little) about Protestantism. We say that this, that, or the other doctrine is a tenet of Protestantism, only to meet with the rejoinder from some Protestant, that his "church" certainly does not hold it. Of course the fact of the matter is that there is no such thing as a Protestant doctrine, though there are certain doctrines held and taught by groups of Protestants. It is not enough to say that Protestantism is a negative faith, for a faith that is negative is not faith at all. Plainly Protestantism is a much larger thing than any one Protestant denomination or sect; and with equal frankness it must be recognized that everything that Protestants believe, is not necessarily Protestantism, indeed often it is a severed segment of the Catholic Religion. We are accustomed to considering certain doctrines, like Private Judgment, Predestination, Justification by Faith Only, Emotional Conversion, and others, as distinctively Protestant doctrines. But there are groups of people, calling themselves Protestant churches, which repudiate one or the other of these doctrines which are held by other bodies also calling themselves Protestant churches. Unitarians reject the divinity of Christ, and Unitarians are certainly Protestants, at least in the common acceptation of the term, but it would not be true to say that rejection of the divinity of Christ is part of the "negative faith" of Protestantism. The sum of the rejections of Catholic dogma by various churches calling themselves Protestant, would, as our old author says, amount to a practical negation of the Faith. For one denies the Trinity, another rejects the Virgin Birth, a third practically makes the forgiveness of sins impossible, a fourth does not so much as know whether there be any Holy Ghost, a fifth identifies Hell with what we are accustomed to think of as Purgatory, and so on through the list till there is nothing left of the divine deposit. I know that it is dangerous to make the statement that "no Protestant believes" so and so, for some Protestant is quite likely to bob up serenely and tell you of a denomination which does. Nor can the categorical affirmation that "all Protestants believe" so and so be made with any degree of certitude, except in one "article of faith" in which as I have ventured frequently to point out, there is substantial unanimity, and that is that the Pope is not the Vicar of Christ. For there are many good and earnest people who belong to one of the few religious bodies in America which use the word "Protestant" in their official and legal title, who repudiate every article of the negative faith of Protestantism, except this. And I also know that with most Protestants there is added a "negative faith" which they profess in common on certain points, such as the Visible Church, the powers of the Priesthood, Good Works, Intercessory Prayer, especially ours for the dead, and that of the Saints for us. Of these doctrines and others besides, it would not be unfair to say that Protestants, in the main, reject them. Yet it would not be impossible to find some "church" which must be classified as Protestant, which yet accepts some one of them.

Protestantism, then, cannot really be considered as the sum total of the denials of Revealed Truth; it is something far more than that. Nor can the aggregate of Truth preserved by Protestants be regarded as Catholicity; it is something far less than that. Our old author made the same mistake which we make today, Catholics and Protestants alike, in regarding Protestantism as a unity, a thing in itself, a system, coherent and authoritative. It is none of these things, and in its very nature it can be none of them. And it is because it is none of these things that it has been unable, in three centuries of untrammelled devolopment, to wreck Christianity. Protestantism is the expression of the essentially divisive force of Individualism. That is why it has been unable to overthrow the Unity of the Catholic Church, which, I take it, is one of the "notes" of real and true Christianity. Protestantism is not a thing in itself, it is not an entity, but a congeries of people, many men of many minds, and so it is powerless against those who, like the Apostles of old, are all of one mind and one heart. It certainly is not a system—absit cogitatio! If any one of the "systematic theologies" of any one of the Protestant churches could ever have been imposed upon all believers, it would not only have anihilated Protestantism but it would have come as near prevailing against the Catholic Church as the unfailing promise of her Divine Founder would permit. Need I pursue the catalog? Coherent, did I say? Authoritative? Let the more than three hundred Protestant bodies of America witness to the fact that the motive force of Protestantism, whatever it may be, is centrifugal and that in spite of every earnest and well meant effort after a Federation which was not even thought of until recent years had brought an indifferentism which led men to minimize the very doctrines which brought about the condition they now vainly seek to remedy. As for Authority, the genius of Protestantism like its genesis, is revolt against it. If Protestants had only kept the Bible, or could agree about it, the word might have some meaning on their lips.

After all, the touchstone of Protestantism is its united anti-Roman attitude; a Protestant is one who denies the prerogatives of the Pope. But when I come to seek an answer to the question "What after all, is Protestantism" I find myself falling into the

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The Five Wounds of Society. Indifference To Religion

(By the Rev. H. C. Hengell, Ph. D.)

EVEN a superficial survey of the world, especially of America, must convince any one that the majority of men live the life of pagans who know not God. **Without a thought of life after death.** They are like travelers who have lost their way but do not realize it. Their spiritual condition is far worse than that of pagans who have never known Christianity, for they insolently ignore it and sin against the Holy Ghost.

It is a terrible evil for any man to forget and to ignore God and the hereafter. He can tread this earth but once. If he persistently turns from the right path, he falls into irreparable ruin. Christ did not live, suffer and die in vain. If man will not accept God's mercy in this life, he will be compelled to accept God's justice in the life to come.

To warn men against the awful mistake of ignoring God and the hereafter, Christ organized the Church and promised to be with it all days to the end of the world. He obliged all men to listen to His Church when He said, "He that heareth you, heareth Me. He that despiseth you despiseth Me and Him that sent Me." Those who sincerely make a mistake in locating the true Church of Christ may be saved, but those who care little whether they find it or not grossly insult Christ Himself. Deliberately to assert that one religion is as good as another is indeed an insult to Christ Who taught a definite religion and organized His Church to teach that religion to all nations. Moreover, religious indifference is silly and illogical, for it makes truth the same as falsehood, virtue the same as vice.

The remedy against religious indifference is serious thought. It may be hard to think in the age of jazz, but we must get away from the jazz and think thoroughly and regularly if we are to realize what we are here for and whither we are going. We must seriously seek the answer to such obviously important questions as:

1. What is life on earth?
2. Why was it given to us?
3. How should we live our lives?

Life on earth has been given us not for pleasure, not for wealth, not for worldly honors, but as the opportunity to prepare ourselves for eternity. "The life of man upon earth is a warfare" leading to certain victory if we but "fight the good fight." Superficial, sentimental minds make much ado about the sufferings of this life, but the Holy Spirit tells us (Rom. viii, 18) "The sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us." Suffering, patiently and bravely borne, brings us near to God. After this life of probation God's mercy will be superseded by His justice.

It is insane and criminal folly to trifle with the brief span of time allotted us, to put off, to postpone seeking God. How often death comes like a thief in the night when least expected! "Behold now is the acceptable time (II Cor. vi, 2.) "Whilst we have time, let us work good" (Gal. vi, 10,) for "the night cometh in which no man can work."

The Divinity of Christ is Assailed in Pernicious Book

By the Rev. Bernard X. O'Reilly

WE have received from the Bobbs-Merrill press a story of the last two years of Christ's life on earth, written by Bernie Babcock, the author of "The Soul of Ann Rutledge." The book is frankly blasphemous in its suggestions. The story of the love of Christ for Mary Magdalene is revolting in the extreme. The author has absolutely no faith in the divinity of Christ. The conclusion is that Christ was only a holy man as may be found occasionally in any land and in any time. This conception of Jesus is popular in our day not only among Jews but among Gentiles who call themselves Christians. Protestant theology rejecting the divine maternity of Mary is logically forced to reject the divinity of Jesus Christ. It requires no great thought to realize that rejection of the divinity of Christ means rejection of the whole economy of Christianity. In the light of history, in the open claims of Jesus Christ, we may say without irreverence that if He was not the Son of the Eternal God, the Second Person of the adorable Trinity, He was the biggest imposter and greatest blasphemer of all ages.

No fact in history is more outstanding than that Jesus Christ claimed to be God and was put to death as punishment for that claim. The only history we have of His life, the only sources of information emphasize that fact. The historian Josephus, a Jew and possessed of all the traditional Jewish pride and love of his race, living, we might say, within the very time of Christ, certainly was in position to know whereof he spoke. In the eighteenth book of his "Antiquities of the Jews," speaking of the sedition of the Jews against Pontius Pilate, he says:

"Now there was at this time Jesus, a wise man, for He was a doer of wonderful works and a teacher of such men as received the truth with pleasure. He drew over to Him both many of the Jews and many of the Gentiles. He was Christ and when Pilate at the suggestion of the principal men amongst us condemned Him to the cross, those that loved Him did not forsake Him for He appeared to have lived again the third day as His Divine prophets had foretold these and ten thousand other wonderful things concerning Him and the tribes of Christians so named for Him are not extinct at this day."

In a book which was written by a close friend of Christ and which is a true piece of history we find innumerable instances in which Christ laid claim to the authority and power which belongs to God alone.

The historian who tells us these things is a reputable witness. He was with Christ during the years of His public mission. He heard Him preach to the people. He saw Him perform miracles. He was with Him when He breathed His last agonizing sigh on the cross. The conclusion which he draws from all the things which he saw and of which he writes he gives us in the first chapter of his book: "And the Word was made Flesh and dwelt amongst us, and we beheld His glory as of the Only Begotten of the Father, full of grace and truth."

Modern Reformers Conduct A Protestant Inquisition

PROFESSOR Stephen Leacock, of McGill University, in a recent address compared the methods of the modern "reformers" in their efforts to enforce "dry" laws and to pass "blue" laws to those traditionally attributed to the Inquisition. And indeed there is a resemblance, not to the fictitious Inquisition but to the real. The method of the real Inquisition, so little understood and so frequently misrepresented, was simply the delivery by the Church to the secular power of those who, having been judged by the Church courts, were deemed worthy of punishments which the ecclesiastical authorities were unable to inflict. What amounts to practically the same thing is in our midst today. For at bottom such "reform" movements as Prohibition and the proposed "Blue Sunday" legislation are religious movements, fostered and carried through by religious organizations. And the purpose of passing such laws is to bring to the power of the State to enforce what are really the regulations of particular religious bodies. The Protestant churches have for many years made abstinence from the use of intoxicants a pledge of membership. They have preached total abstinence for a hundred years, and now they have been able to enforce their will in this matter by the aid of the civil power, and, since they could not punish violators of their own rules before by anything more formidable than expulsion from their churches, they have arranged for the State to inflict punishment in their stead. The same thing would be true if the "Blue Sunday" laws should be passed. Non-Catholic churches have found it practically impossible to hold their constituency to its duty of Sunday observance by means of church laws and much exhortation. In spite of their efforts they have seen the old-fashioned Puritan Sabbath disappear from American life, to be replaced by the "Con-

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ITEMS OF INTEREST FROM THE SECULAR PRESS.

THE CHURCH AND DIVORCE

The Presbyterian Church through its general assembly has spoken its word on the increase of divorce and remarriage. The church cannot forbid this, for marriage is a civil function, but it exercises scarcely less influence when it forbids its ministers to marry divorced persons except in certain specific cases. There are a great many persons who will think very soberly before taking a step which the Christian church refuses to sanction.

Established ideas are stronger than laws, for an idea will create or undo a law, whereas a law will of itself neither make nor abolish a convention. Divorce has grown and remarriage has increased because an increasing laxness in the sentiment of the community has accepted and condoned, if not actually approved it. And we cannot make our laws so strict that they will unjustly bind together persons who suffer a genuine wrong and grievance thereby.

It is only too evident that one reason for a great many divorces is not that there has been anything wrong in the marriage or anything which right-minded persons with an understanding of the gravity of an agreement ought not to abide by, but simply that a man or a woman has taken a fancy, which may be only a passing fancy, to try life with someone else. Once the bond is slipped it grows easier, once the custom is accepted, it tends to grow more general. The Reno business has not been for the correction of wrong, but for the gratification of those who see in life only an invitation to enjoy themselves and no command to duty. Encouragement of false ideals is one way of weakening and eventually wrecking society. It is significant that another great Protestant denomination thinks it time to say must not to its ministers.—**Beaumont Journal, June 3rd, 1921.**

"LOOK BEFORE YOU LEAP" MINISTER ADVISES YOUTHS

"Divorces will never cease as long as young people marry for any other reasons than love," said Rev. S. L. Grigsby, pastor of the First Presbyterian church at Muskogee, in Oklahoma City now attending the interchurch world movement meetings.

"Of course the many divorces may now be due to hasty and uncongenial marriages of couples united during the war. I have always been opposed to any divorce except that sanctioned by the scriptures and the increase in the number of divorces thruout the entire country is becoming alarming. I believe that the estimate now places the figures at one divorce for every eight marriages.

"In addition to the war there are many reasons for the increase in divorces. The increased cost of living has brought on a condition of many childless marriages because of economic conditions. There is nothing that binds a family together more than children.

"Another thing is the increased tendency toward hasty marriages. I am a member of the old school of 'look before you leap.' I believe that longer courtships might decrease the total of marriages and would certainly decrease the divorce list."
—**The Daily Oklahomian.**

What Catholics Have Done For Civilization in America

By Chas. W. Meyers, Los Angeles Cal.

NOW it must not be forgotten that these Catholic pioneer explorers were accompanied, through all their explorations, by the Catholic missionaries, whose chief object and effort was to evangelize and civilize the natives. Thus did civilization go hand in hand with exploration, resulting in the conversion of millions of American Indians. On his second voyage to America Columbus brought with him the first band of Christian missionaries consisting of twelve priests and a vicar-apostolic. Their first work was to build and consecrate a chapel at Isabella, in Hayti. This was on the feast of the Epiphany in 1494, and is generally considered as the historic beginning of the Catholic Religion in America. The work of evangelizing the Indians was especially encouraged by Queen Isabella. Washington Irving says:

"She ordered that great care should be taken in the religious instruction of the Indians; that they should be treated with the greatest kindness; and that signal punishment should be inflicted on all Spaniards who should be guilty of outrage or injustice towards them." The Christian spirit and attitude of the Spanish Government toward the Indians is still more clearly shown by the special stipulations made in the grant given by the King of Spain to a Spanish colonizer. In 1523 the King made a grant to Vasquez de Ayllon, one of the judges of San Domingo, in which we find the following significant statement concerning the treatment of the Indians: "Whereas our principal intent in the discovery of new lands is that the inhabitants and natives, who are without the knowledge of faith, may be brought to understand the truths of our holy Catholic faith and become Christians; (and this is the chief motive you are to bear and hold in this affair, and to this end it is proper that religious persons should accompany you); therefore, I empower you, by these presents, to carry with you the religious whom you may judge necessary for divine worship." This shows, notwithstanding the fact that some Spanish conquistadores were cruel to the natives, that the Spanish

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Children's School and Playground

CALENDAR FOR THIS WEEK.

Aug.
21 S. 14th after Pentecost.—St. Jane Frances de Chantal, W.
22 M. SS. Timothy and Comp., MM.
23 T. St. Philip Benizi, C.
24 W. St. Bartholomew, Ap.
25 Th. St. Louis, K. C.
26 F. St. Zephyrinus, P. M.
27 S. St. Joseph Calasanctius, C.F.

LEARN THE ANSWERS.

What is meant by the word "Mammon" in today's Gospel?

What is the other name of St. Bartholomew the Apostle?

What became of the Crown of Thorns which our Lord wore on the Cross?

THE STARS THAT SHINE.

By R. R. K.

As was his custom, whenever possible, Father Brown carried his chair to the plot of grass in the rear of St. Mary's Rectory and prepared to enjoy a few moments of rest.

The day, one of the hottest of midsummer, had been a particularly trying one and the warm night promised to make the house well nigh unbearable. With a sigh, the tired shepherd of souls sank into his chair glad that the many duties of the day were over. His arduous priestly duties had brought a feeling of physical weariness that almost prompted Father Brown to envy the three families of his parish who had motored to the lakes that day.

Father Brown, returning from answering a phone call, brought with him a telescope which he had used in college days. Astronomy had always interested him for "the heavens proclaim the glory of God." As he was gazing at the heavens studded with stars, John and James Gallagher, twin brothers who had finished the grammar grades at St. Mary's school, approached, and John said: "Father, I hope we do not intrude upon your time of rest, but James and I came to consult you about college."

Father Brown had preached that very day upon the efficiency of the Catholic colleges and primary schools. He had stated quite plainly that Catholic parents should send their boys and girls to Catholic schools and colleges. He was pleased to note that his admonition was bearing fruit.

"Be seated, boys," said he, "while you tell me what calling in life you feel inclined to follow when you grow to manhood. If a boy knows just what profession he wishes to follow it is easy enough to select a good school that will train him for that particular work."

"We are not certain what course to pursue, but our Sister advised us to take a classical course," said James.

"Very good, very good," replied the priest genially. "You can lay no better foundation for any profession than by pursuing a classical course and during your college course should continue praying that God will teach you what He wants you to do; what a blessing if He led you two boys to the altar."

"We hope this is our vocation, Father," replied the twins in unison.

"At any rate, the proper place to study is under Catholic influence. There is so much that is atheistic; so much that is purely material, there is such an evident ignoring of God by students of science that a young man, in any profession, cannot be too well grounded in his faith. Take for instance the study of astronomy. It is merely an interesting science to many. To the man of faith, it is really a book of revelation and prayer. What man, who admits God's omnipotence, does not find his faith strengthened by a study of the heavens? The greatest scientists of the ages have been men of deep religious faith. In the Catholic Anecdotes mention is made of an incident that is worth mentioning here. M. Leverrier was one of the most eminent of the many scientists who brought honor to France in the nineteenth century. At a meeting in his honor, the Bishop of Coutances said to him: 'Sir, it cannot be said of you what is said of many others, that you have raised yourself to the clouds; of you it may be said that you have raised yourself to the stars.' 'My Lord,' said the scientist, 'I mean to rise higher than the stars. I mean to ascend to Heaven itself, and I hope your Lordship will assist me by your pious prayers.' That was the answer of a true son of the Church."

Father Brown handed the telescope to John and pointing at the Milky Way, told him to note the number of stars which appeared there.

The boy gasped in astonishment and said: "What a wonderful place Heaven must be, Father, since we are told that it is brighter and more beautiful than all the stars."

"Things material can only form a dim picture of the glory of Heaven," said Father Brown, "for St. Paul says: 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him' (I Cor. 11, 9). We cannot picture the beauty of Heaven. Everything that can please the eye will be there. St. John in the twenty-first chapter of his Apocalypse pictures Heaven as having streets and houses of gold. King David, looking with prophetic vision at the beauty of Heaven, said: 'How lovely are thy tabernacles, O Lord of Hosts.' All the beautiful music that we hear, but faintly pictures the harmonious chorus as it swells from the ever-increasing tones of the heavenly choir singing, Holy, Holy, Holy, Lord God of Sabbaoth. The greatest earthly joy must seem small indeed when the Master bids the Blessed: 'Enter into the joy of the Lord.' The happiness of Heaven consists in the Beatific Vision. God gives to the human soul what is termed the 'Light of Glory.' By this gift of God, the soul sees God 'face to face'; it sees God in Himself, the Trinity, God's providence, His goodness to men. The Beatific Vision enables one to know God and prompts the soul to love him with intense ardor. Nothing earthly can stand between God and the soul, once the Beatific Vision enlightens the soul and prompts it to love God above all things."

"All will not receive the same place in Heaven, will they, Father," asked James as he closely scanned the Heavens with the telescope.

"No, all will not be equal, for St. Matthew says: 'Then will he render to every man according to his works.' Again Christ, our Savior said: 'In my Father's house there are many mansions' (John XIV, 2). Though there will be unequal degrees of reward for the blessed, still there will be no sorrow or jealousy caused by this difference of glory in Heaven, because Heaven is a place of perfect delight and happiness; no sin can enter there; all will be content to bask in the sunshine of God's love."

"Why do artists represent a saint with a kind of a crown of light," asked James.

"That crown," answered Father Brown, "is called an aureole. Three classes are named by the Fathers as deserving a special, accidental happiness as reward in Heaven, because they have conquered the three enemies of man: the world, the flesh and the devil. The martyrs, by their willingness to suffer, overcame the world. The glorious band of virgins overcame the flesh by their temperance in using earthly things and by their self-denial. It is of these that St. John says: 'These follow the Lamb whithersoever He goeth' (Apoc. XIV, 4). Then there are the doctors who overcame Satan, the father of lies, by the correctness and prudence of their teachings. The Holy Spirit says of them: 'They that instruct many to justice shall shine as stars for all eternity' (Dan. XII, 3). This is called the accidental happiness of the blessed in Heaven because the real happiness of Heaven consists in the Beatific Vision which all who gain Heaven will enjoy."

"We are told that there can be no sorrow or pain in Heaven, but parents must feel sad if their children lose their souls or children must be sad if their parents are not saved," observed John.

"We must distinguish between earth and Heaven, John," rejoined Father Brown. "If parents knew or had good reason to suspect that a son was forever lost, they would grieve bitterly and rightly so for no loss can compare to the loss of the soul. The same is true of children regarding the salvation of parents or relatives. But in Heaven, the happiness of the soul will not be disturbed by separation from friends. The Blessed in Heaven unite their wills perfectly with the will of God. These blessed spirits say and mean what we so frequently say carelessly: 'Thy will be done, on earth as it is in Heaven.' All the happy souls in Heaven will bless the justice of God even though the hand of God rests heavily upon some loved one."

"Will the Saints know what is going on here on earth? Will they be interested in us and will they know their earthly friends when in Heaven," asked James.

"St. Thomas assures us that the Saints recognize one another as on earth. They belong to the great family of Christ, the Communion of Saints, and therefore are interested in us who are still struggling for salvation. The Saints, the Church Triumphant, will realize the condition of their friends among the Church Suffering and Church Militant and will pray for them. Heaven is such a great reward; the salvation of the soul is so far more important than all other things that the Church insists that all sciences be studied with reverence and that all earthly knowledge be used merely as a means for serving God. Only in this way can we give God true service. Only in this way can we find true happiness here and hereafter for St. Augustine says 'Our hearts were made for Thee, Oh God, and they will never rest until they rest in Thee,'" rejoined Father Brown as he bade the boys good night.

What Catholics Have Done For Civilization in America

(Continued from Page One)

Mass and received Holy Communion. When they had boarded their tiny vessels he reverently committed the little fleet to the benign care and protection of the Blessed Virgin Mary. His own ship was named Santa Maria. Every evening during the voyage he and his crew reverently prayed "Salva Regina, Mater misericordiae, vita, dulcedo, et spes nostra, salve!" and followed this prayer by singing the "Ave Maris Stella!" The fitness of this Latin hymn for such a sea voyage is seen in the following translation:

"Bright Mother of our Maker, hail!
Thou Virgin ever blest,
The Ocean's Star by which we sail
And gain the port of rest!"

At the first sight of the new land the Admiral and his crew fell upon their knees and chanted the Gloria in Excelsis. When they had landed, he bowed down thrice to the earth and kissed the soil of the newly found land. While kneeling he reverently prayed: "Eternal and Almighty God! who by thy sacred word hast created the heavens, the earth, and the seas, may thy name be blessed and glorified in all places. May thy Majesty be exalted, who hast designed to permit that by thy humble servant, thy sacred name should be made known and preached in this new world, Amen." In his religious zeal he named the new country "San Salvador;" and the first Christian service that graced the New World was the sacrifice of the Mass, which for more than 100 years was the only form of Christian worship on the Western Continent. Later on, after further discoveries had been made, including the mainland of both North and South America, the name America was given to the whole country in honor to another Catholic explorer, Amerigo Vespucci. The name America first appears on an old map of 1522, and on a globe of 1570. Thus was the mightiest enterprise in all human history conceived and consummated by devout Catholics, who were inspired and strengthened by the Holy Catholic Religion. If original discovery secures the right of occupation, then Catholics have the first right to live on American soil. As I stood once in the old Cathedral at Havana, Cuba, and gazed thoughtfully on the spot where the remains of Columbus had been sacredly kept for more than 100 years, there came into my soul a thrilling appreciation of the magnificent achievements of this colossal character, that I had never felt before. It is truly marvelous that such a great rugged nature should have been so completely subdued and chastened by Christian grace.

Not only did Catholics discover and name the New World, but Catholics took the lead in the great work of American exploration and civilization. Exploration proceeded rapidly. In 1498, over 100 years before the Puritans landed in New England, Columbus discovered South America. In 1499 South America was also visited by Amerigo Vespucci. In 1510 Ojeda settled the Isthmus of Darien. In 1512 Ponce de Leon discovered Florida. In 1513 Balboa stood enraptured as he gazed for the first time on the placid waters of the Pacific. In 1520, while exploring the northern shores of the Gulf of Mexico, Alvarez de Pineda discovered the mouth of the Mississippi, and named it "Rio de Santo Spiritu." In this same year Magellan discovered and passed through the strait at the southern point of South America, which he named Magellan. Cortez, in 1521, conquered Mexico, and founded Vera Cruz, the oldest city in America. Pizarro visited Peru in 1524. Cartier visited the country north of the St. Lawrence River in 1534. De Soto discovered the Mississippi in 1541. In 1542 Cabrillo touched the Pacific coast at San Diego and other points; and 60 years later, (1602) Viscaino touched the California shore again at San Diego, and at other points as far north as Monterey. In 1535 Pizarro founded the city of Lima in Peru, making it the capital city instead of the ancient Cuzco. This was nearly 100 years before the Pilgrims set foot on Plymouth Rock—the "Blarney Stone" of America. Here, too, in Lima is the oldest University in America—the University of St. Mark, founded by Emperor Carlos V. in 1551. This was nearly 100 years before Harvard was founded at Cambridge in 1636, and 150 years before Yale was founded at New Haven in 1701. This University of St. Mark is one of the famous educational institutions of the world. It has over 80 professors and during its long history it has been the alma mater of numerous alumni who have won international distinction. Besides this, there are two colleges and another university in Peru, founded by the Spanish, one of which is over 100 years older than Yale. There is also in Lima the National Library, which is the oldest library in America. Dust had already begun to collect on its documents before there was any extensive public library in North America.

Catholics also founded the three oldest cities in America—Vera Cruz, Mex., in 1521; St. Augustine, Fla., in 1565; and Santa Fe, N. Mex., in 1582. Champlain discovered and named Lake Champlain in 1609. In 1676 La Salle discovered the Ohio river, and three years later he discovered the Great Lakes and the upper Mississippi, which he explored to its mouth. These Catholic pioneers built many forts here and there, which later on, became cities, such as Detroit, St. Louis, New Orleans and many others.

(To be continued)

Some Practical Reflections on Current Religious Thought

(Continued from Page One)

MUZZY THINKING

An excellent example of the type of thought current in non-Catholic religious circles is this from a recent issue of **The Outlook** and bearing the signature of the Reverend Editor of that estimable periodical. Thousands will read, and approve, without stopping to think for themelves, without discerning the fallacy of such a statement. Speaking of efforts on the part of the Presbyterians and Baptists to come to some sort of definiteness in their statements of beliefs, Dr. Abbott says, "all express a common, but, in my judgment, a mistaken opinion that uniformity in belief and teaching is desirable. I think that uniformity of belief and teaching is very undesirable. What humanity needs, what is necessary to human progress and real intellectual spiritual life, is not uniformity, but liberty and variety. The unity of the Christian Church must be secured by loyalty to a Person, not by loyalty to what others have thought about that Person."

This is all very beautiful, and sufficiently vague to spare the readers of the **Outlook** the unpleasant necessity of taking thought as to its meaning. But it ignores the fact that God is Truth, and that He would not be perfect if, in giving to mankind the revelation of Himself He had done so in so uncertain a manner as to leave His children under the necesity of wandering about in a maze of theological and philosophical speculation "if happily they might feel after Him and find Him." That God, Who is Truth and Harmony in perfection, should be the author of such confusion is inconceivable. If God is One, if God has revealed Himself, and if the human mind is governed by such a thing as reason, then there can be only uniformity of belief and teaching regarding Him if that teaching and belief is true. For Truth is one, while error is multifold, and in this all-important matter of the knowledge of God there can be no variableness, neither shadow of changing, any more than there can be such in the Father of Lights Himself. True, there are degrees of apprehension of Him, the knowledge of the child is not that of the fully developed intellect of the adult. But the difference can only be in degree, not in kind, for it is Immutable Truth which is apprehended.

It is all very well to talk of "loyalty to a Person." But it makes all the difference in the world (and in the next world too) Who that person is. Either Jesus Christ is God or He is not. There can be diversity of views on that point, and there are. But, we submit, there can only be one truth on that point. And when that truth is apprehended, in its entirety and in all its implications, there will be uniformity of belief and teaching.

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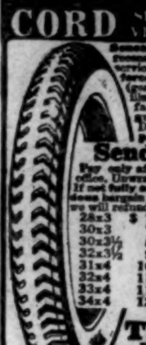

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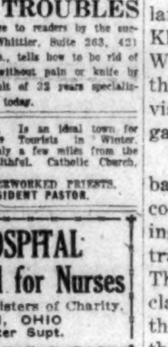

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Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT. Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

What is the Ku Klux Klan?

According to the official organizers of the Klan it is a secret organization "for the purpose of combating all un-Americanism. We believe that Bolshevism, I. W. W.-ism and all other isms, have no place in America. These un-American forces are at work, poisoning the minds of hundreds of thousands of good citizens, and we discountenance it. In the second place, we believe in the sanctity of the home. The bed-rock of this Government was laid in the good old American home. We are not an organization opposed to the Negro race, any more than we are opposed to any other colored race. We believe in the use of the Bible in the public schools, and the flying of the American flag over every school. We believe in the public school, although we do not object to any sect having their own schools. We are not anti-anything except un-Americanism. We will not have a man in our membership who denies any man the rights to his own sacred beliefs." The above is quoted from a statement made by F. W. Atkins of Atlanta, Ga., one of the organizers of the Klan, as reported in the *Pittsburgh Sun*.

The membership of the Klan is closed to all who are not natural born American citizens, to all Negroes, Roman Catholics, and Jews. The names of members are kept secret. The Klan has a ceremonial costume similar to that used by the old Ku Klux Klan of Civil War times. W. J. Simmons, of Georgia, is the "Imperial Wizard of the Invisible Empire" head of the organization.

Recently, in various states, bands of men disguised in the costume of the Klan, and making use of its name, have perpetrated outrages of various sorts. The officials of the Klan disclaim these persons, and say that they are not members of the Klan, and that the organization cannot be held responsible for their actions. The Klan has received a large amount of publicity, especially in the South, and is reported to be spreading throughout the country. Recently the organization has been legally incorporated in several states.

The opinion of the Press, especially in the South, where the Klan is most active, may be judged from the following extracts from editorials of recent date:

The Houston Chronicle (Texas—publishes editorial almost daily on the subject of the activities of the Klan in Texas) "Anglo-Saxon civilization has simply gotten tired of the experiment of trying to cleanse itself through violence. It is now getting along with just as little as it can. It certainly wants, and needs, no extra-legal violence. *The Chronicle* does not approve the idea that we can correct anything by one man, or one group of men, rising up to cudgel, berate and belabor another. (August 11, 1921.)

The St. Louis Star. It is always dangerous to take police and judicial powers from their natural habitats and delegate them to others in defiance to the constitution, but to give these powers to a set of mysterious masked men, without any responsibility to the laws of the state, is suicidal.

Pueblo Chieftain (Colorado, August 10, 1921.) "Whatever excuse there may be for the existence of such an organization as the Ku Klux Klan, and whatever benefits may come from its activities, the fact remains that it is an illegal and improper conspiracy against the government, if it usurps public authority, and that it is subversive not merely of the civil rights of the offenders with whom it deals, but also of the fundamental principles of liberty that are the sacred right of every citizen under free government."

The Nashville Banner (Tennesee, August 9, 1921.) "*The Banner* finds it impossible to regard the new Ku Klux Klan as a serious organization for which there can be a really proper purpose."

Fresno Republican (California, May 28, 1921). "Even an attempt to introduce such an organization into our midst is a step in social disruption. Its principles are an insult to democracy, to social charity and to the healthy co-operation of citizens in useful public works. The sort of 'Klannishness' that this Ku Klux Klan proposes to inflict upon the people of this country is social corruption of the very worst sort. It should be fought like a social poison."

Beaumont Enterprise (Texas) The Ku Klux Klan, as recently rejuvenated, serves no useful purpose. On the other hand, it makes room for numerous abuses. The community, meaning the whole nation, is against it, and the community will grow more resolutely against it as time goes on. Those who brought it into being, no matter what their intentions, would better bring about its dissolution before the storm breaks. That is the easiest and most sensible way in which to rid themselves and the community of what is rapidly becoming a bad situation.

Morning Oregonian (Portland, Oregon, August 3, 1921.) "It is an 'all American' unit, and yet: By its own arbitrary ruling it bars from membership certain citizens, millions of them, upon whose patriotism it is a gross and unnatural insult to cast the vestige of suspicion. What sinister, self-righteous chauvinists are those who in the name of patriotism would puff and blow at the embers of irrational racial and religious antipathies, long since outgrown by the Republic? The sound sense of all good citizens should and will condemn it as an absurd and preposterous appeal to the dramatic quantity in folk that ought to know better."

Houston Press. (Texas, August 8, 1921) "He (The Imperial Wizard) says he has set up his 'empire' to protect the constitution of the United States. Did the forefathers make a mistake when they set up the strong arms of the executive power and the Supreme Court to defend the constitution? Where, in a single instance, has he or his Klan come to the defence of the constitution?

Colorado Springs Gazette. (July 25, 1921) "Much quicker than was expected the modern Ku Klux Klan is demonstrating, as it was inevitable it should demonstrate when it began to function, the thoroly un-American principles of its organization, and the real danger it represents to the country and its institutions. Before it began to function it merited the strongest condemnation of every true American citizen, now that it is putting its terroristic scheme into practice it can be viewed in no other way than as organized lawlessness, to be fought to a finish in the interests of representative government and the security of society."

It would be easy to fill a page of this paper with similar editorial comment, from all parts of the country. The inference is obvious, and so plain that we refrain from further comment.

Blue Eyed Sue. You were not responsible. Nothing should interfere with your entering religion.

WHAT IS THE MATTER WITH OUR YOUNG PEOPLE?

PRIZE WINNERS.

We are pleased to announce that the FIRST PRIZE ($25.00) in our Essay Contest has been awarded to Alice Kane for her Essay which was printed in our issue of June 19th. The SECOND PRIZE ($15.00) goes to Louis Daigneau whose essay appeared in our issue of March 20th; and the THIRD PRIZE ($10.00) to "Anonymous" of Canton, Ohio, whose essay was the first to appear in print, in our issue of February 27th.

We wish to congratulate these Prize Winners for their excellent work, and at the same time to thank ALL WHO CONTRIBUTED TO THE CONTEST. We feel sure that our readers have enjoyed the contest, and also that the exchange of opinion has been of help to many.

OUR NEW CONTEST has been announced in this space in our last three issues. Already Essays are beginning to come in, and we trust that this Contest may arouse even more interest than the last. We beg contestants to read the conditions before submitting manuscripts. They are, briefly: Essays may not be more than 1,500 words in length. They must be written on one side of the paper only. They must reach our office on or before December 31st. Each Essay must be signed with the full name and address of the writer, which will NOT be published. This is in addition to the "pen name" if such is used. Manuscripts will not be returned.

IN THIS COLUMN we shall print, during the coming month, a few more of the Essays submitted in the Contest now closed, and also some comment of our own on the subjects discussed. Beginning with October the entries in the NEW CONTEST will begin to appear.

A GRAVE QUESTION.

The question is asked: "What is the matter with our young people?" I am of the opinion no mortal today can diagnose the malady. It being a spiritual rather than a physical affliction, we are at a loss to conceive its colossal gravity. The most we can arrive at is the cause and effect, but the actual evil itself baffles us.

Before I proceed any further I think a few words from St. Gildas would be appropriate: "Whatever in this my epistle I may write is my humble but well-meaning manner, rather by way of lamentation than for display, let no one suppose that it springs from contempt of others, or that I foolishly esteem myself as better than they: for alas! the subject of my complaint is the general destruction of everything that is good, and general growth of evil throughout the land; but I would condole with my country in her distress and rejoice to see her revive therefrom."

The fundamental cause is twofold, the neglect of the proper Christian home rearing, and our modern but nevertheless Godless system of education. In how many homes are the children given a good example by their parents? How few are taught at their mother's knee, that to be good and just is what the Creator requires of all His creatures? Is the life of Jesus and His Blessed Mother told to the future men and women in the tender years of their youth? Obedience, humility, charity and fortitude are virtues not possessed by most parents, hence is it any wonder why the youngsters are deprived of these celestial qualities?

In the education of our youths, do they receive the teachings of Christ, the Greatest Educator of all ages? The doctrine of love. Are they taught that man is composed of an immortal soul, and a perishable body? That he was placed in this world for a specific purpose, and that is to achieve the privilege of dwelling with God for all eternity, in a state of perfect happiness. And that all other things in this world are incidental. On the contrary the text books prescribed by our leading institutions of learning, contain no such knowledge; but the philosophy of such men as Emerson, Spencer and Addison. Materialism having a strangle hold on our educational system, that it frequently occurs where professors (with nearly all the letters of the alphabet behind their names) frankly deny the existence of a God in their infamous lectures. Their idea of morality can be truthfully compared to that of a jack rabbit.

Then, should any one be surprised at the shameful and degrading conduct of our young men and women of today? They are merely the victims of a vicious system of rearing and education.

The effect of these conditions may be sumed up as follows: Infidelity to God and their fellow man, low standard of morality, indecent dress, greed for unearned wealth, detestation for honest labor, an abhorence for constituted authority Church or State, the severance of the marriage ties, insolence and impudence, the frantic craze for unlawful pleasure, the dissolution of the home life, and finally the partial paralysis of Christian civilization.

A. J. FINNEY.

WHAT IS THE MATTER WITH OUR YOUNG LADIES?

Mildred Russell

"Well, is anything the matter with them?" flippantly inquires Mary tweaking out another eyebrow stubbornly determined to grow in the way nature intended it to grow.

"Yes, what IS the matter?" ponders Mother ironing one of Mary's so-called blouses, which at the last minute Daughter had decided was the only decent thing she owned and must be laundered at once.

"Dear me!" says Grandma, a tear trickling down her horrified countenance onto the cobwebby hosiery she is mending for Mary to wear, "what isn't the matter?"

Mother realizes that neither Grandma nor Mary has quite the right outlook in regard to the question. Grand,ma's constant preaching but makes Mary the more determined to "have her fling," while Mary's flippancy but inspires Grandma to nobler efforts to influence the girl against such shocking behavior.

Probably Grandma's notions of proper conduct are influenced largely by recollections of her own girlhood and are quite too much to expect from Mary, but we have to admit that some of the things done, said, and worn by Mary and her associates take away a breath or two from some folks not yet quite back numbers themselves. No wonder Mother ponders seriously over the situation.

Mother plans a dinner party. It is to be quite an occasion with several dignitaries among the guests.

"Why not just turn the whole affair over to Mary?" we suggest, "and let her see to things."

"To Mary!" gasps Mother, "how ridiculous!"

"Well, why not? She is quite a big girl and surely she will not suffer from that much extra exertion. She certainly could plan the dinner with the aid of a cook book, and order the supplies, and all that."

"But Mary is only a child of seventeen. She lacks the judgment necessary to properly attend to all the details of a dinner party."

Well—

The family has decided to move.

"Why not let Mary go and hunt up a house and in the meantime you can be attending to all those confusing details of packing?" we asked Mother.

Again she gasps.

"Let Mary pick out a house! What a thought!"

"Why not? Surely a big strong girl like Mary could easily ride around and inspect a few houses without over-exerting herself."

"But Mary is only seventeen. She hasn't the judgment necessary for such a task. Just so there was a garage on the place and the wall paper was pretty she would never think to notice the cellar or kitchen or to find out if there was any means of heating the place. You must not expect too much of the child."

Indeed!

So Mary is a child of seventeen and lacks judgment.

Then place in easy reach a pot of rouge, a box of powder, curling tongs cobweb clothes; let her dictate the length of her skirts and the quantity of underwear necessary; let her choose her own companions and do as she pleases; give her a few bad examples, and what can you expect?

If our girls were not permitted to grow up until that mysterious something called judgment had had time and chance to develop, if we would cease to encourage the growth of women's bodies to be directed by children's minds, we would find less to criticise in our young ladies.

WHAT IS THE TROUBLE WITH OUR YOUNG MEN OF TODAY?

The trouble with our "Young Men of Today" is that they have all become artists looking and searching for the form divine, and clothes connoisseurs delighting in the most bazarre and unusual in women's dress.

Have you ever noticed the way men appraise a girl as she passes? First they look at her face to see whether it is sufficiently camouflaged, then their gaze wanders over her clothes and then travels down to see whether her ankles are slim and dainty. If these three outstanding features are satisfactory they have a desire to make her acquaintance, with never a thought to her character; otherwise they pass her by with a shrug and a yawn. The only thing that appeals to them is the mere outer shell.

The unattractive girl is at a distinct disadvantage, for she cannot wear a sign parading her virtues and good qualities, and unless she just happens to be thrown into a man's company he would never think of noticing her. If the young men would include a few unattractive girls in their acquaintance they would find them quite agreeable and clever, and as is often the case, a fine mind dispels all trace of homeliness.

Don't forget that the girl you find so attractive other men can likewise see her charms, making it a rather expensive proposition to hold her favor for any length of time.

So, Young Men, my advice to you is to be more liberal in your selection of girl friends.

C. C. S.

June 20, 1921

Our Sunday Visitor:

So much has been said by the young men and women about each other that I have commenced to wonder if we parents are to allow them to continue this (mental) hair pulling, without placing the blame, for the present state of affairs where it belongs, on the shoulders of parents. We parents lose sight of the fact that our children become for us according to the training they receive, a blessing or a curse.

It seems a great idea of many to socialize the Church. Such an idea is preposterous.

After a quarter of a century of Protestantism, may I be allowed to say, "Keep the Church as it is." We gather at the Church for divine worship and not for "mixing." Many, on leaving the church are so imbued with love for their Creator, that "mixing" seems a sacrilege.

We can no more think of socializing the Church than we can of modernizing it, or federalizing our schools.

Yet, the paramount idea seems to be to get our young people together in a social way, thus avoiding such an abuse as mixed marriages. How this may be brought about is indeed a puzzle.

The only solution I can see is, a Catholic Social Center, no matter how humble the beginning may be.

There is in existence today a great social organization, known as the Young Men and Young Women's Christian Association.

We know too, Catholic money was given freely if not a bit carelessly to finance these great organizations. We also know that they are no longer merely social centers for all Christian young people, but are used to promote the cause of Protestantism. Don't misunderstand me, please. I'm not complaining, I'm stating facts. The Y's are the greatest organization of their kind in the universe and are wonderful for non-Catholics. For Catholics they've become proselytizeing machines. Are we Catholics to go on giving to the Y's (by our membership) after the visible evidences we have, even tho we are not admitted on equal footing with our non-Catholic friends? What we Catholics need is an "eye-opener." That money spent is far worse than lost, we aided those who are attempting to proselytize our young people.

Be it ever so humble we need a Catholic social organization. The Knights of Columbus need a hall. We need, a combination of some sort where our visiting lecturers may speak and where Catholic moving pictures may be shown to advantage.

We need a gym, swimming pool, library, reading room, etc. I would prefer a 100 per cent Catholic library where our young people may go without fear of their getting a dose of poison (proselytizeing literature).

Money and time are both necessary and money doesn't grow on trees, 'tis true. Yet what does it profit a man if he gain the whole world and suffers the loss of his soul. We have only to ask and we shall receive. May God help us. Will some one with authority speak?

A Happy Convert.

PATRONIZE OUR ADVERTISERS.

Modern Reformers Conduct A Protestant Inquisition

(Continued from Page One)

tinental Sunday" minus European religious observances. So, as a secular paper, recently quoted in these columns, remarked, the Protestant churches invoke the aid of the State to enforce their own idea of Sunday observance, and to punish, as they cannot, any who disobey. The principle is precisely the same as that which was the basis of the practice of the Catholic Church in the days of the Inquisition, Except that then there was a union of Church and State which justified the one in invoking the aid of the other, while now there is no such union. Indeed the very organizations which are back of "reform legislation" are those which were wont to decry the outworn idea of "Church and State"; the very men who are working hardest to get these inquisitorial laws onto the statute books are they who propagate the inaccurate and distorted tales about the mediaeval Inquisition.

But let Professor Leacock, a non-Catholic professor in a Protestant University, an expert in Sociology, develop the theme:

"Before the prohibitionists had their way and before hysteria, fanaticism and mistaken desire for righteousness placed them in power there was no more frequent argument, no greater mainstay of their cause than the plea that prohibition would lessen crime. See what has happened! It needs no statistics to prove the awful and appalling wave of crime upon this continent. The world stands horrified. In the streets of New York and Chicago human life is no longer safe. Organized robbery is everywhere and murder has its daily price and hire.

"The reason is clear. The rising generation of today see all about them a form of criminal law called prohibition. They see it everywhere broken. They see it broken by many of the most respected people of the community. They know that it can only be maintained at all by the most brutal, most stringent and most repulsive of methods. They see employed in its service the vilest of human creatures, the paid informer— the man that lacks even the honor that prevails among thieves—the man who carries down through the ages the part of Judas Iscariot. This they see and upon this they act. The law has become something to be despised, to be broken or evaded at will, the source of adventure or of profit, but no longer based upon the plain teaching of right and wrong.

"Can you blame any youth in this province if he grows up with a confused sense as to obedience to the law. He knows that the most conspicuous and the most discussed law on your statute book is a sham and a lie. He knows that it is broken everywhere. He knows that the methods used in its enforcement are often dispicable. And he knows that there are enlisted in its service some of the most contemptible characters that walk the earth—the spies and informers that are the ears and the tongue of prohibiton. What they propose is virtually to send all people to jail who dare to drink beer, and to send them again and again for each new offense, to break them into compliance as people were once broken upon the wheel.

"They are putting their trust in coercion, in the jail, in the whip and the scourge. They are done with the moral appeal. They are finished with persuasion. They want however, authority. They want to say Thou Shalt and Thou Shalt Not and when they say it to be obeyed under the fear of the criminal law. And the time must come when they and their law must go down togther. I tell you that if there is a moral issue involved in this present contest it is the issue of the spirit of human freedom struggling against bondage. The age-long spirit of liberty that the chain can never bind, that the gag can never silence.

"As between the paid informer, coaxing his victim to betrayal, and the criminal out and out, fighting against the law which do you prefer: which is, for such good as still lingers in him the better man? I say it straight, the criminal.

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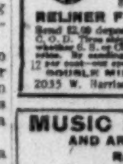

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HUNTINGTON, INDIANA, AUGUST 28, 1921.

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X, and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are abiding with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate. BENEDICT XV, Pope.

Apostolic Delegation, 1311 Biltmore St., Washington, D. C., April 27, 1918.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1918.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

A GLARING MIS-STATEMENT.

A writer in the *Christian Herald*, who has been extensively quoted in other papers, speaking of religion in South America, makes the following statement: "Of the one and two-thirds million people in Buenos Aires it is doubtful whether there are more than three hundred men on any given Sunday at service."

The correspondent must have judged of the attendance at Catholic services by what he saw in some of the few Protestant churches in Buenos Aires. A little more than a year ago, the writer spent two weeks in that city, and saw more than three hundred men in attendance at Mass at one church. In fact more than three hundred boys and men received Holy Communion at *one* of the many Masses said in this church, and the priest in charge told the writer that fully *three hundred* of their college boys received Holy Communion *every Sunday*, and that from two to three hundred Alumni receive in a body at the church once a month.

It is very true that men do not attend church in South America as well as they do in this country, but the condition is improving rapidly. Argentine has had more than one hundred years of independent existence, but it has only had one practical Catholic President during that century. Politics there, as in many other countries, have been controlled by enemies of the Church, and the state schools have not only not taught religion, but have fostered irreligion. People of the aristrocracy are usually devout Catholics, and their children are educated in private schools.

Misstatements like the one made by the correspondent for the *Christian Herald* are common in the denominational papers, and one wonders what is gained thereby. If the purpose be to interest people in supporting Protestant propaganda in South America, the result will be both money and labor largely lost, because the men who do not practice the Catholic religion surely cannot be won over to another. The children of the poor—and it is their fathers who do not attend Church—may patronize denominational Sunday schools in return for the little gifts they receive there, but they are not alienated from the religion of their mothers, who are ninety-five per cent Catholic.

RELIGIOUS TOLERANCE.

Judea gave the world Religion—the concept of unity in the Godhead, the concept of morality backed by a sanction which alone can make it practicable—the revelation of a Perfect Life, and the power, not of man's self, to live up to the Model given.

Greece gave the world Philosophy—"all philosophers are disciples either of Plato or of Aristotle."

Rome gave the world institutionalism— all modern Law is based on the ancient legislation of Rome.

France gave the world a sense of beauty unexcelled since Attic days.

England gave the world a conception of orderly liberty wisely regulated by Law. Perhaps she has forgotten this, but that is no reason why we should forget it.

What distinct contribution has America made to world civilization? America's distinct contribution to the net sum of total progress is religious tolerance. The first Amendment to the Constitution had this point in view. For generations it was our glory and our boast.

Is this precious deposit of American faith being properly safe-guarded? The American boast is that Jew, Catholic, or Protestant may, in the United States, profess and practice, without restraint or criticism, the religious faith that satisfies his conscience. Is his boast justified by fact?

Propaganda aspersing various religious faiths is abroad in the United States. Basically, the purpose of this propaganda is political. Enemies of the American spirit of religious tolerance work covertly. Friends of American institutions and of American laws, to combat successfully this insidious propaganda, need to work openly. It is time to do so—time to re-enforce throughout the country the spirit, as well as the letter, of the first Amendment to the Constitution of the United States.

These words so admirably express our own convictions that we do not hesitate, as so many other representatives of the Press in America have not hesitated, to make our own.

CONGRATULATIONS.

We congratulate the winners of the prizes in our Essay Contest. And we thank, also, all those who have taken part therein. We wish it were possible to give prizes to all of those who have submitted essays, for the general standard of the work presented to us has been excellent. We hope that the new Contest, which is announced on another page, may call forth even more interest than that now closed.

O. S. V. Building Fund.

Last Report	$8,291 90
Last Week	90 00

Most of our Building Fund receipts come from LIFE SUBSCRIPTIONS, which are accepted at the extremely low price of $10.00. Five Thousand Life Subscriptions would supply us with $50,000, which we should like to raise by our Tenth Birthday—May 1, 1922.

Readers Speak to Readers

New York, Aug. 9, 1921.

Dear Sir:

Would you grant us an avenue in Our Sunday Visitor through which we may appeal to all Roman Catholic property owners of New York City who could rent us the rooms necessary to open a club—so much needed for Catholic Negro men and women—at a pre-war rental?

Members of the Knights of St. John, the Negro Branch of St. Benedict's Commandery No. 167, have started such a club, and would like to have same located in its own rooms not later than December 15, 1921; but rents are so high, hence our appeal to any kindhearted Roman Catholic able to help us.

The object of this Club is the existence of some place where Negro Roman Catholics can go nights to play games and engage in healthy and innocent sports, instead of loafing on street corners or frequenting other resorts in quest of pleasure, wandering farther and farther away from the Church and the doctrines of Catholicity.

The Knights of St. John Social Club appeals through Our Sunday Visitor to the kind hearts of Roman Catholics who can help its members to have such a Club. Please do not turn down this appeal.

Hoping for the kind consideration of and an altrustic reply from all Catholics and well-wishers,

Very respectfully yours,
Knights of St. John Social Club,
B. J. Reubel, President.

MEMOIRS OF FATHER TABB.

W. Asheville, N. C., July 26, 1921.

Rev. Dear Father:

I have just finished reading the beautiful memorial volume "Father Tabb, His Life and Works," by his devoted and intellectual niece, Jennie Masters Tabb.

I beg the high privilege of giving to the readers of Our Sunday Visitor the profound and sublime impressions forever stamped upon my eager mind by the earnest perusal of this exquisite book, "Father Tabb," Convert, Poet, Priest, Musician, Artist, Teacher, Friend! When did I love him best? Surely as a marvelous poet and a mystical priest.

The Catholic Church has, indeed, a just right to be proud of Father Tabb. Why? Because the God-given gifts of Idealism are instilled from the cradle in the minds of the little children of Holy Mother Church.

To my reverent mind Father Ryan—the Southern Poet-Priest — and Saint has given to God, the Church, and the world the most God-like loving poetry of the children of the Church. Cardinal Gibbons, the greatest literature, Cardinal Newman, the most fervent poem, praise, prose and prayer. Father Bourdreaux, the most consoling, Father Vaughan, the sweetest poems, Father Faber, the most worshipful, Christian Reid, of North Carolina, the most enchanting, Frances Thompson, the most powerful, Gerald Griffin, the knightly composer of the old romantic Irish love song, "Coleen Baun," the most divinely-human, and Joyce Kilmer, the most fanciful. There are many, many other souls of song folded in the sheltering bosom of the One True Fold, but still Father Tabb remains the most sublimely symbolic, the most deeply visioned of them all! The exquisite reading of Jennie M. Tabb's little book has given me an insight into the soul of a Priest, Poet and Beauty worshipper who found in every fragile, fleeting flower the celestial reflection of the beautiful, beautiful green earth!

O how the poet loved the flowers! and who that loves God can resist loving the sweet shy symbols that cluster so reverently around the Holy of Holies?

And, again, he was God-like in his love for little ones! His gentle, comforting poem "Confided" is one of the best known of his works.

O the great Human Fatherhood of Priesthood!

"His poetry," says his niece, "was not a substitution for religion, but an enraptured inspiration that made religion more necessary."

His tragical poem, "The Paschal Moon," was written on Good Friday at the rising of the Spring moon.

Of human love he wrote "Compensation."

"How many an acorn falls to die
For one that makes a tree!
How many a heart must pass me by
For one that cleaves to me!
How many a suppliant wave of sound
Must still unheralded roll
For one low utterance that found
An echo in my soul!"

"For two years," the memorial relates, "the priest was totally blind."

In his resignation he wrote "The Smiter."

They bound Thine eyes and questioned
"Tell us man—
Who smote Thee." Thou wast silent;
When today
Mine eyes are holden, and again they say—
"Who smote thee?" Lord, I tell
them it is—Thee!

Again he writes:

"Amid the falling rain of tears I lift
O Lord, mine eyes to Thee—
For lo! I see!

Forever and forever, now, Father Tabb sees the Light of the Beauty Eternal.

Eva Plamondon Boyd.

What, After All, is Protestantism? As a Former Protestant Sees It.

(Continued from Page One)

Protestant manner, saying "it is not this, it is not that." I know, fairly well, the tenets of each of the main groups of Protestants, insofar as they still have tenets, and, of course, we all know the doctrines with which each "grand division" started. But Protestantism! Well, perhaps it would be well to fall, for once, into the modern manner and paraphrase the dictum of one of the most modern of modernists: Protestantism is A FORCE WHICH MAKES AWAY FROM ROME! How is that! Sums it up, does it not? Quite fair and charitable, is it not? Exactly true of each and every componant part which goes to make that whole which, again in ultra-modern parlence, is greater than the sum of all its parts. And, since philosophy has somehow obtruded into this discussion, may we not suspect that Protestantism, after all, is an abstraction with no real existence, though Protestants, (well we know it) are real enough.

Michael Andrew Chapman.

Water from the famous Armstrong Springs again open for shipment. Address, Boys' Protectory, Searcy P. O., White Co., Ark., for particulars. Remarkable cures obtained by it in treatment of Kidney, Bladder, Stomach, Liver and Nervous Troubles, Bright's Disease, Diabetes, Gravel, Gout, and other physical ailments relieved, thru the use of this wonderful remedy of nature.—Adv.

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The Ursuline Sisters of Laredo, Texas, are making a tour thru the northeast seeking postulants for their work of teachigg along the Mexican border. Thousands of souls are growing up in ignorance of our Holy Religion and many who have had the waters of Holy Baptism poured upon them have been "gathered in" by the ever zealous Protestant schools, which are so active along the Mexican border. This should not be and would not if you dear young lady would hearken to the cry of your dying Saviour on the Cross of Calvary, "I thirst." It is for these souls whom you could save that He cried. Will you not answer the cry so pleadingly made to you and receive the reward of those who teach others unto justice.

"They shall shine like stars for all eternity."

These Ursulines come highly recommended by their zealous Bishop, Rt. Rev. E. B. Ledvina.

Any young lady interested can address the Sisters at Broad and Columbia Avenue, Philadelphia, Pa., or to their home address:

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Webb Co., Laredo, Texas.

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